

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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HIBERNIAN SOCIETY.

12th Annual Report.

In our first and second Vol. we have given copious extracts from the two preceding Reports. It must gratify the philanthropist and the Christian to see the steady progress of Divine light in this benighted region. By means of the free schools the Bible is introduced and read by thousands of Roman Catholics, notwithstanding the Bishops and priests have opposed its entrance as they would a mortal enemy; knowing that if the kingdom of Christ is established among them, *theirs* must fall. In fact, such has been the moral improvement in many places, wrought by the power of Divine Truth, that even some of the most bitter opposers have been silenced or changed into friends.

From a summary of the Report and correspondence given in the Missionary Register, we make a few extracts.

ENCOURAGING PROSPECTS OF THE SOCIETY.

The aspect of the Society's concerns in Ireland continues to be encouraging and gratifying. Darkness is, on every hand, receding. Waste and barren districts are, under the Society's influence, becoming *fields which the Lord hath blessed*. Friends are increasing, and enemies (some of them at least) are either losing their hostility, or relinquishing it in despair; so that it may be truly said, *What hath God wrought?*

On this subject we extract the following passage from the letter of a correspondent of the Society. It draws an affecting picture of the misery of Ireland, but throws gleams of light across the gloom.

It is seriously to be regretted, and may be ranked among the causes that have long perpetuated the many evils which have afflicted this kingdom, that its true situation has been very incorrectly known in England.

The *cuttle on a thousand hills* afford no sustenance to a poor Hibernian. The luxuries which the sun matures in distant climes, are all alike strangers to his eye and his taste. If he possesses a cow, he eats not of the butter; thousands of them have never

seen a cheese, and tens of thousands never tasted one. You have heard of yearly emigration to a large amount, from this kingdom to America. Thanks to the poverty of the people, or Ireland would be depopulated. None can emigrate, but the comparatively rich. The accumulated property of many families here would not pay for the passage of a single individual. Here they must remain; and they have no way to exist but by renting one, two, or three acres of land. Necessitated thus to be landholders, the country subdivides in proportion to the increase of the population, which from early marriages, is in rapid progression. The potatoe garden preserves the half famished existence of its miserable cultivator; but, after living on potatoes only, the cultivator of the land is always in debt to the landlord. I have denominated these people miserable; but this is more descriptive of my own feelings than of theirs: for, blessed with a potatoe to eat, and a potatoe to share with a stranger, a poor Hibernian is happy: so mercifully is that cup mingled, which the Lord pours out on the earth. Oh that they may be made happy with a participation of the bread of life! Thanks be to God, that, through the labours of the Society, this manna now falls around their tents; and this, I trust, is a presage of and preparation for the melioration of their condition, even as it respects this life; for, if placed in more easy circumstances, without being prepared for it by the cultivation of their minds, and moral and religious instruction, the change would be for the worse; insubordination and wickedness would abound.

FAVOUR OF ROMAN CATHOLICS:

One schoolmaster writes—

I would have written ere now, but daily expected the arrival of the Cath-

olic Bishop here, from whom I expected nothing but a severe persecution, and harsh invectives against me and the parents of the children attending this School; but, blessed be God, who overrules the counsels of men, instead of the expected persecution, the Bishop has exhorted the Priests to govern their flocks with meekness, and not to exert an arbitrary or tyrannical power over any of them; in consequence of which, the Schools in this vicinity may be expected to flourish, and produce fruit in abundance, to the glory and praise of God. Some, who had withdrawn their children from the Schools, are now anxious to have them returned. From my conversation with my neighbours respecting the Scriptures, many are craving Testaments; and some who possess them already, often ask the meaning of different texts, which I endeavour to explain to them with humility and simplicity.

The following extracts of various Letters will be read with much satisfaction.

A very extensive and useful School has been established in the Parish Chapel, belonging to the first enemy which the Schools had to contend with in that quarter, and whose opposition was incessant. Around his altar, from which so many anathemas were hurled against the Scriptures and all who would read them, are now assembled in peace the children of his then appalled and terrified hearers, committing to memory those very Scriptures which he once denounced; and that house which once resounded with his curses, now reverberates, *Glory to God in the highest; peace and good will unto men!*

A young Priest observed, that our Schools would shortly flourish in this country, as there was a prospect of persecution being at an end; for that, on Good Friday last, a conference was held in the town of G. at which thirty-three Priests were present, as also the Bishop; that the different Priests, who did not like the Institution, requested the Bishop to give orders to suppress our Schools; and that Priest

H. opposed their proceedings, arguing from Scripture the inconsistency of such as would resist the truth, or prevent the education of the poor who were in ignorance; which had such an effect on the Bishop's mind, that he said, "You may do what you please in your different parishes, about this matter; but, as for me, I heartily coincide with Mr. H."

The Priests, who were our greatest enemies in this part of the country, striving heretofore to abolish the Institution, to put a stop to the establishment of Schools, and to prevent their flocks from reading the Scriptures, are at present recommending what they formerly prohibited. A Priest of this parish called at my door a few days ago, and, to my surprise, told me that he never would obey the Bishop in persecuting any of the Free Schools.

The moral tendency of our system is no small recommendation; for nothing is more certain than that many wicked parents would not wish to see their evil habits transfused into the character of their children, of which the following is a recent instance. A man, who, in consequence of a strict injunction laid on him by Father B., had taken his son from the Society's School here, but after a trial of two or three months, had made him resume his attendance there, was accosted, in the hearing of a person of veracity (who gave me the anecdote) by an acquaintance, and interrogated why he had, contrary to the Priest's orders, sent back his son to the School. He replied, "Why, my dear fellow, what could I do? While he attended at that School, I had every comfort in him. He was a good boy, attentive to his book, nor would you hear an oath out of his mouth; but ever since I took him from it, in obedience to the Priest, he spends his time in the streets in all wickedness, and swears like a trooper. I would not have my son so changed for all the Priests in the world; let them say what they will, I will not keep him from the School: and sure such Schools are a blessing to the world."

The people hold the Schools in

great estimation. They have proved the falsehood of all the stories propagated in order to intimidate them from sending their children to them. They have found, that, even could they pay for their education, their children would not derive the same advantage from other Schools, as from those of the Society. Many, very many of them, have also found that benefit from the Word of God, in the hands of their children, which has convinced them that it is for their interest to be intimately acquainted with its contents. These operate so powerfully, that when they are forced by public proclamation after mass, or when it is required of them privately at confession, to take away their children from the Schools, they soon relapse and send them again; so that materially to injure a School where the people have had time to appreciate its value, a Priest must expose himself to the odium of repeatedly appearing its opposer.

The labours of the society have opened a new and hitherto unthought-of process for the pacification of this kingdom; which on trial has proved, that, if allowed to proceed, it is calculated to do more for the attainment of the object, than any plan hitherto devised.

It seems to me that the Lord is about doing wonders on the earth: for the people that would not hear me when I was in this country about fifteen months since, nor even look at one of our Testaments, are now inviting me to their houses, and begging me to get Bibles and Testaments for them.

STATE AND PROGRESS OF THE SCHOOLS.

Under this head, among other details, it is stated that—

During the last quarter, fifty-six new Schools have been opened: but the amount which will be received as an annual subscription of three guineas for a School, and as contributions from the parents of the children, in every case in which such subscriptions and contributions could be obtained, will make the charge, of these fifty-six

Schools, to the Society, only equal to thirty-four, if the whole expenses had been defrayed by the Institution.

In the present year, there are 392 schools, 32,516 scholars. Increase since last year, 45 schools, 4,740 scholars.

The exertions of benevolence continue also to be directed toward adults, as well as children. There are now about 1250 adults, who are taught to read the Holy Scriptures, by the agency of the Society.

CIRCULATION AND INFLUENCE OF THE SCRIPTURES.

The circulation of the Holy Scriptures, has partaken of a collateral and very considerable increase. The British and Foreign Bible Society, with its accustomed liberality, has granted to the Hibernian Society 1000 English Bibles, 2000 English and 500 Irish Testaments; and also 200 Irish Bibles for sale or gratuitous distribution: previously to which, there were distributed, in the course of the last year, 1610 Bibles and 6457 Testaments. When it is considered, that the Hibernian Society has diffused these treasures of divine and saving knowledge, among thirty-two thousand poor and destitute children, and among one thousand two hundred and fifty dark and ignorant adults, and in a part of the Kingdom in which the most unwearied efforts are made to exclude the pure light of heavenly truth and to perpetuate the darkness and errors of superstition, it may be reasonably and confidently expected, that, by the blessing of God, the most important, extensive, and permanent consequences will result from this Branch of the concerns and operations of the Hibernian Society; that *out of the mouth of babes and sucklings God may ordain strength*; and that, by means of those of mature age, to whose minds knowledge has been communicated, and on whose hearts truth has been impressed, *the Word of the Lord may have free course and be glorified*.

This last observation naturally connects itself with the encouragement

which the Society gives to the practice of reading the Scriptures, among those who perhaps never before knew that God hath spoken by Prophets, by Apostles, and by his Dear Son; that this Word is in their own language, and that it is able to make them wise unto salvation. A correspondent observes, "Parties for reading the Scriptures multiply. In the vicinity of many of our Schools there are meetings for adults: many of them cannot read; yet they attend on those who can, with the most earnest attention. Never, since the first ray from the Star of Bethlehem beamed on our horizon, has the sacred page been more in request, nor its treasures more diffusely spread abroad, among that class of Society and religious denomination to whom it was a sealed book. Blessed be God! it is now very generally known, and is an open fountain, which numbers drink and live.

(To be continued.)

From the Baptist Magazine.

AMERICAN BAPTIST MISSION.

Extracts from the Journal of Mrs. Colman, written on her passage to India, addressed to her Mother.

SHIP INDEPENDENCE, Feb. 8, 1818.

Attended divine service below this morning as usual. In the afternoon, Mr. Colman delivered a discourse on deck, from Heb. ii. 3, "*How shall we escape, if we neglect so great salvation?*" There are some favourable appearances among the sailors. Two of them are considerably affected with a sense of eternal things. We are afraid to put much dependence on these appearances, but we fondly hope that they will not prove like the "morning cloud, and early dew."

Brother Wheelock delivered a discourse this afternoon from Acts xvi. 30, "*Sirs, what must I do to be saved?*" This, I trust, is the anxious inquiry of some on board. Two or three of the sailors are much impressed with a sense of divine realities. All are remarkably sober, and attentive to the

preached word. I firmly believe, that the Lord is about to display his power here, in the conversion of poor sinners.

Feb. 15.—Rejoice with me, dear mamma, in the goodness of the Lord, and let us exalt his name together—Salvation has, as I humbly trust, come to this ship. One of the sailors, of whom I wrote the other day, is now a hopeful convert! Mr. C. had some interesting conversation with him this evening. He does not himself believe that he is a Christian. But from his appearance and conversation, Mr. C. feels satisfied that a gracious change has been wrought in his heart. Indeed the alteration in him is so visible, that it is observed by all his companions. They say that he is a different man from what he was once. He acknowledged to Mr. C. that he had been a great sinner: had been much addicted to profaneness, and had never thought any thing about Christ. "But now," said he, "I love Christ: he is my all. I think of him, and love him every minute. I cannot bear the idea of his leaving me."

Feb. 21.—It is with unusual pleasure that I take my pen to record the glorious events which are transpiring on board. The Lord is with us of a truth. Yes, he is here making a wonderful display of his power and love, in the conviction and conversion of sinners. Believing that it will gratify the heart of my mother, I will attempt to give her some account of this pleasing work from its commencement to the present time. As near as I can learn, the person of whom I last wrote, had some serious impressions the first Sabbath on which we had public worship. These, however, were transitory. During the week he became as light as usual, and continued so until about four weeks since, when he was again powerfully awakened to a sense of eternal things. After much distress, he obtained relief to his mind, and gives satisfactory evidence that he has experienced a gracious change. This single instance of conversion, excited, I trust, our

gratitude, and greatly encouraged our hearts. We were stimulated to be more importunate at the throne of grace. Nor did the Lord turn a deaf ear to the voice of our supplications. He is now pouring upon us the blessings of his grace, in rich abundance. The Holy Spirit is descending like "rain upon the mown grass," softening the hearts of sinners, and causing them to produce the "peaceful fruits of righteousness."

On Thursday morning brother Titcomb saw one of the sailors whom he teaches navigation, standing at the helm. He observed to him, that at a certain hour in the forenoon, he would come forward for the purpose of giving him some instruction. He replied, "You need not come to-day, for I have something of more importance than navigation to attend to." He then freely related the distress which he felt on account of sin. Mr. Colman conversed with him in the evening, and found him deeply concerned for his soul. It may not be uninteresting to mamma, if I write a few of his expressions. Said he, "when I first came on board, I was a swearing creature. I was continually using curious expressions, and telling stories, which I made myself, to cause laughter among my companions. I thought myself one of the best fellows on earth. But now I find myself to be very sinful. I wonder that God has not before this sent me to Hell. Frequently when I have been at mast-head, and been plagued with the sails, I have wished that the mast would break, and carry me overboard. Last summer I fell from the mast-head to the deck. When I recovered my senses, I wondered that God had not taken away my life, as I had so often desired him to do. I thought no more of it then, but I think much of it now. I view myself to be the worst sinner on earth. I hope God will have mercy on me."

On Friday afternoon brother Wheelock spent a considerable time conversing and praying with the sailors. He observed that there was a general

solemnity on their minds. He and Mr. C. both visited them in the evening. When they returned, they remarked, that the scenes which they had witnessed, were calculated to melt the hardest heart. Those who but a few days ago were living in opposition to God, and profaning his sacred name, were now falling upon their knees, and appeared greatly distressed on account of their past transgressions. One person, who six days ago did not believe there was a God, or a Devil, a Heaven, or a Hell, and made a ridicule of divine things, was now pierced to the heart, and anxiously inquired, "what must I do to be saved?" Another put his hand upon his breast, and exclaimed, "what a load of guilt is here!" Indeed the cry for mercy was general.

After leaving the sailors they met Mr. —, (one of the officers of the ship) and conversed with him. He was much affected, and observed that he frequently thought upon the subject of religion. He is a young man of excellent morals, and possesses an amiable disposition. We long to have him become a Christian.

Sabbath evening, Feb. 22.—In the afternoon, Mr. C. delivered a discourse on deck, from John iii. 16, "*God so loved the world, that he gave his only begotten Son,*" &c. The sailors appeared to receive the word both willingly and joyfully. The pleasure which beamed from the countenances of the regenerated, and the tears which flowed from the broken hearted, filled me with the most solemn and grateful emotions. I could not but exclaim, "What hath God wrought!"

Friday, Feb. 27 — How great is the goodness of the Lord! His mercies are new every morning, and fresh every evening. I have the pleasing satisfaction to record another instance of conversion on board. The Swede whom Mr. Colman instructs, has several weeks past, expressed a deep solicitude for the welfare of his soul. Within a few days, his distress has been very great. But last evening he was delivered from it, while reading

the 9th chap. of John. Mr. C. instructed him this afternoon as usual. He also conversed with him respecting the happy change which he had lately experienced. He spoke much about the Saviour. A belief in him is evidently the foundation of his hope. This morning as I walked on deck, I saw him at the helm. His looks bore testimony that a happy change had taken place in his feelings. The other day he looked as though sorrow was his chief companion; but now the smile of joy illumined his countenance."

MISSION IN CEYLON.

Extract of a letter from the Rev. B. C. Meigs, Missionary in Ceylon.

I have been much encouraged of late by the prosperous condition of the Schools under my superintendence. In these schools, two of which have been lately established, there are now 165 boys, most of whom are making very good progress in their studies, both in Tamul and English. Mrs. Meigs has the principal care of the School at our house, as it respects their English studies. Sister Richards also visits the new school, which we have established in another part of Batticotta, and instructs them in English, and hears them repeat Dr. Watts' catechism in Tamul. I should establish two more schools immediately, but I do not know how to superintend so many. I very much need a brother to assist me.

I have just received a letter from the venerable Arch-deacon of Columbo,* who, among other things, writes: "I have received a letter from the Bishop of Calcutta, who states that he cannot come here during the present year. I have an official letter announcing the approach of four missionaries from the Church Missionary Society. One is for Jaffna, another for Trincomale, a third for Galle, and the fourth for Columbo, to have the mastership of the native college. Their names

* Rev. Mr. Twistleton.

are Lambrick, Mayon, Ward, and Knight." I sincerely rejoice in the approach of these men. If one comes to Jaffna, he will undoubtedly be stationed in Jaffnapatam, and not in the country.

The unhappy war still rages in the interior. The nature of the warfare is very much like that of the Indians in America. There are no regular battles; no forts to be taken; an enemy that runs into almost impenetrable forests when an army approaches.

Sabbath evening, June 21st. In the morning of this day, most of the boys belonging to the two schools in Batticotta were present at family prayers. Soon after this the third school at Changane came, some of the boys from a distance of three miles. The time between our morning prayer, and public worship in the forenoon, was spent in catechising the boys and hearing them read in the New Testament. When they were called into our large room for public worship, I had the curiosity to count them, as there were more than had ever attended at one time before. There were one hundred and thirty-five boys present. Many of the little boys could not walk so great a distance. It was to me a very pleasing sight to see so many youths from among the heathen assembled for Christian instruction, and to unite in Christian worship. The thought occurred to me, that perhaps some of them would yet be employed in preaching Christ to their ignorant countrymen. I endeavoured to preach to them in the most simple manner, explaining to them some of the first principles of religion. I often put questions to the most intelligent boys, and from their answers would take occasion still further to impress the truth upon their minds. In this way I gain and secure their attention; whereas, they will not listen to a regular sermon; and if they do, they cannot understand it. In preaching to them, one of my greatest difficulties is to bring my language to a level with their capacities. We can, however,

already see a visible improvement in many of them in understanding divine things. In the audience, besides our own family and the school, I had about thirty of our neighbours.

"In the afternoon, I preached as usual, in another part of Batticotta, to a much smaller audience than I had in the morning. This evening, after family worship, I spent an hour in religious conversation and prayer with my interpreter, schoolmaster, and a few large boys, who belong to the school. From this statement you will have a tolerably correct idea of my duties on every Sabbath.

"Yesterday I visited the school at Changane, and in the course of my remarks, I asked one of the boys, 'if he knew where people would go, when they died?' He said, 'to Heaven.' 'Will all men go to Heaven?' 'No—bad men will go to Hell, and good men to Heaven.' 'Are all men sinners?' 'No.' 'Have all these boys, your schoolmates, committed sin?' 'No.' 'Well, which boy never committed any sin? show him to me, I should like to see him.' He looked round upon them all but did not attempt to select any. He then confessed, upon being asked, that they had all been angry, had disobeyed their parents, and done many other wicked things, which I enumerated. I then endeavoured to discover if he had any idea of a way in which God could forgive sin, and found that he had not. I then endeavoured to preach to them Jesus Christ as the way, the truth, and the life.—You will recollect, dear sir, that these schools are yet in their infancy. I hope to be able to give you a better account of them before long."

LETTER FROM MRS. RICHARDS.

We feel under obligations to the Rev. Mr. Fisher, for the privilege of making the following Extracts from a letter from Mrs. Richards, in India, dated Batticotta, May 12th, 1818.

"What thanks are not due to my dear brother Fisher, for his very kind letters. The one written at Conway and Goshen was received about three weeks since. It was

brought to Bombay by our dear missionary brethren Graves and Nichols. Letters from home encourage us more than you are aware. Think how grateful must have been your exhortations to courage and perseverance in the great work, when at the time of their reception I was at Columbo preparing my poor afflicted husband and dear brother Warren to take a voyage to the Cape of Good Hope for the restoration of their health. Ah! my dear brother and sister, I am no stranger to grief or to discouragements; but amidst all, the Lord has enabled me to say, 'He doeth all things well.' Before this reaches you, you doubtless will have heard, that both Mr. R. and brother W. have been for months entirely laid aside from their work. They are labouring under that trial, which when in their native land, they considered the greatest they could possibly anticipate, viz. that of not being permitted to pursue the work of the Mission; yet they have both been greatly comforted under their afflictions, and have been enabled to rejoice in God, in seasons of the greatest trial. Brother W. left Jaffna for Columbo in Oct. on account of the approaching rains. He seemed to be doing very well until the fore part of Jan. when a violent attack of bleeding at the lungs brought him to the border of the grave. In five successive days he threw up on an average a pint each day. For some weeks it could hardly be said that there was *hope* of his recovery; but how wonderful are the ways of Providence! he soon began to amend; and on the 27th of April he was removed on board the ship, though with considerable difficulty on account of his great weakness. Mr. R. had a bad cough, pain in his chest and other alarming symptoms, when brother W. left Jaffna, and I used all my influence to persuade him and the other brethren that he ought to travel with brother W. and particularly on account of the approaching rains at Jaffna, which are cold and severe; but as we had no other physician, and my situation was more than usually critical, I could not accomplish my wishes. After the birth of our little James, which was October 16th, Mr. R. was detained two months on account of the sickness of the child, which had a bowel complaint; but immediately on our giving him up to a native nurse he began to amend, and Mr. R. embarked for Columbo; when the child was nearly well, I took him again, as I was extremely unwilling to relinquish the pleasure of nursing him myself; but in two days his complaint returned, and I sent again for the native woman, who still continues with me. He is now an uncommonly stout healthy child. You will of course conclude that I consider this child as no small blessing. I only fear that my mind is so much elated with the gift as to forget the *Giver*. Mr. R. was extremely feeble when he left Jaffna, and his complaint had increased to an alarming degree; but the voyage to Columbo was very beneficial to him. Brother W. and he both intended a voyage to Bombay, when brother W.'s extreme illness prevented. Mr. R. could not leave him except with some one

of our number; he sent for me to take charge of brother W. that he might go to sea again; but it pleased a righteous God to hedge up my way, so that I was detained here until the 24th Feb. After a tedious passage of 11 days, (no white person but myself and little James on board,) I arrived at C. and found that Mr. R. had commenced a voyage round the Island six days before my arrival: he passed me on my way to C. and arrived in Jaffna about three weeks after I left it. This was thought a very favourable opportunity, and I was glad that he improved it, though I was not a little disappointed at not finding him at C. on my arrival. He returned however April 8th, in better health than he left. The physicians at C. gave it as their opinion that neither of the sick brethren would ever recover in this climate. They said it would not do for them to go to a cold one, but a cooler than this was absolutely necessary. And the climate of the Cape of Good Hope was such as would be the most suitable of any. They gave no encouragement that brother W. would be restored to good health, but they thought it probable he might be useful for some years. It was their opinion that a voyage to a cool climate, with particular care for two or three years, might completely restore Mr. R.; and strongly urged that they embark immediately. Gov. Brownrigg became acquainted with the advice of the physicians, and generously ordered that they should have a passage to the Cape free of expense. The brethren at Jaffna met and voted that they should go if all things appeared favourable. All our friends at Columbo advised it, and all my influence was thrown into the scale in favour of it, especially of Mr. Richard's going; brother W.'s case afforded less hope. The day of their embarkation was on some accounts a gloomy one—we parted with feelings which I shall not attempt to describe, but the Lord comforted us: He was our stay and our strong tower. On the 30th April I embarked for Jaffna again, under the same circumstances as I went to Columbo, excepting that our interpreter returned with me: he is a native lad of 18 years. On the 9th of May three days since, I reached Batticotta. My child was ill all the way; but through the mercy of God he is now nearly well. I was extremely sea sick, and so was the child's nurse. We came in a mussulman's vessel, and I believe it would have drawn a tear from your eyes, to see with how much attention I was treated. The black dirty sailors came down in rotation to stand by me and fan me and the child, both while we were awake or asleep. They would also do any thing I asked of them. The first day I could not raise my head. Poor James would take nothing but water which the sailors put into his mouth. Although he had a high fever, I could give him no medicine on account of my extreme seasickness. I was very little sick on my way to Columbo. I greatly rejoice that the Lord has brought us back to this place in safety. We have here on our hands more than we can possibly perform. We see souls perishing around us, and find it

impossible for us to afford them that instruction that they ought to receive. The Lord has seen fit to take two of our number away from us: I hope this has been a useful lesson to us all. I hope we feel disposed to labour with all our might. Dear sister Meigs has almost worn herself out in my absence. She could not bear to give up any plans of instruction that we had adopted while I was here; but she was finally compelled to give up our system of visiting, though she instructed two schools in English beside attending to family concerns and the care of her two babes, the one 17 and the other 4 months old. You will see of course that we do not perform the necessary labour of the family ourselves. When we can hire a servant for two Spanish dollars per month, and he board himself, think you that we ought to spend that time in performing this work, which we now devote to instruction in various ways? No, the wife of a missionary must *oversee* her domestic concerns, but she ought to *labour* to save souls. And besides, it is desirable that we keep a number of servants in our family, because they are so much in our presence that we have constant opportunities of instructing them. We have now a Tamil school about half a mile from us, and to-day I expect to commence teaching them English. We shall open another school next week at the distance of two miles from home; but we cannot teach them English. That school is to have a native Christian for an instructor, and brother M. will visit it frequently. Brother and sister M. experience much of the enervating effect of the climate; but my health since the birth of our little son, is even better than it was for some years previous to leaving America. O how thankful ought I to be for such a favour! And how great are my obligations to devote my restored strength to Him who gave it. I find it quite impossible at this time to write a sheet to each of those friends from whom I have lately received letters. I shall be under the necessity of writing to S. C. on this sheet. I think you will continue to write and also to pray for us."

Very affectionately yours,

S. B. RICHARDS.

WANT OF MISSIONARIES.

"THE HARVEST TRULY IS GREAT, BUT THE LABOURERS ARE FEW.

Extract of a letter to the Editor, from the Rev. Isaac Reed, dated New-Albany, Indiana, Dec. 22, 1818.

DEAR SIR—The whole of this state, which is settled, is a complete missionary field. Its population is about 150,000, and new emigrants are almost daily increasing it. It has not yet any uniform and settled character; by no means a religious one. I have been in it about 4 months, and have pretty extensive information of its religious condition. In some places it has become populous; in other parts the settlements are scattered, but are filling up in all directions.

There are many little infant Presbyterian Churches, which are nearly all without Pastors. The few ministers there are not being installed over churches. They are connected to the Synod of Kentucky, except two to the Synod of Ohio. Many more churches might be formed, if proper ministerial attention and exertions could be given. The people attend well to the preaching of missionaries, of which there are three in the State: two from the Connecticut Society, and one from the General Assembly of the Presbyterian Church. They are assiduous and faithful, and their labours are blessed. But what are they to the demand? Enough, indeed, to keep piety in the State; but nothing to the wants of ten thousands of the destitute. We need now 50 more Presbyterian ministers in this single State, in order that the destitute might be suitably instructed. We are persuaded that our Eastern Brethren feel for us—that they remember us in their prayers: but if they could live awhile amongst us, and see our wants, I think they would be still more forward to help us. For help we must look to the East; our infant State does not as yet admit of our training young men to the ministry ourselves. Will not some of those ardent and religiously devoted young men, who are not settled in New England come to our help? If it be Christ and his cause they love, we need them here. There are several places here now, which would settle ministers could they procure them;—at least, if the ministers would, with the people, bear privations for a time. In other places, 2 and 3 societies are anxious to unite and settle a minister; but alas! for them, he is not to be found. People in general are poor; but in this they differ not from all new countries.

They have souls, for the salvation of which Christ died. This is the consideration which should move the minister of Christ. They are a part of the creatures to which ministers are required to go and to teach. And they will give, as they have ability, to him that teacheth them in word and doctrine. In this, I do not speak by way of conjecture; I have proved it, in several places; for in my travels among them, I have had no other means of support than their free-will offerings; and I have not lacked food and clothing, and the best accommodations which their moderate condition could afford.

I speak it with reverence and gratitude,—I cast myself on Divine Providence and came forth, and he has opened the hearts of many to minister to my necessities. One whole year I have travelled and preached as I had opportunity, and that has been frequent; for I have found occasion to labour in season and out of season; to preach in the court-house, the school-house, the private dwelling, the log-cabin, the woods in the open air, and to converse daily from house to house. Many of these labours have been rendered pleasant, both from the reflection of their being well-aimed, and from the solemn attention seen and the thankfulness expressed by those who have been the objects of them. In these la-

bours my health has been so infirm that I think it would have discouraged many a man from all public exertion: but thanks be to God, he has preserved me, unworthy as I am, and still preserves me. I am now stationary, and shall continue so, if it be the Divine will.

I have written this without any plan, just as the thoughts occurred to my mind; hoping that this statement of facts will be useful and encouraging to others.

O may the Lord of the harvest send forth labourers into his harvest

Yours, &c.

ISAAC REED.

CHEROKEE MISSION.

From the Panoplist.

Extracts from the Journal of the American Missionariss at Brainerd, in the Cherokee Country.

July 14, 1818 —Brothers Hoyt and Butrick went out for the purpose of visiting Mr. Hicks, to confer with him on the concerns of the school.

15. Brother Hoyt returned. He found Mr. Hicks deeply engaged for the welfare of his people, and had much interesting conversation with him on the subject of missions and schools, and their national concerns as connected with them. Mr. Hicks says, many of the people are very anxious to receive instruction, and this anxiety is increased from the conviction, that their very existence as a people depends upon it. The experience of the last twenty years, in which they have turned their attention more to agriculture, and less to hunting, he says, has convinced them, that they can live much more comfortably by tilling their land, and raising stock, than they can in their old way. They find also, that their new way of living tends to increase their population. While they led a hunting life, removing from place to place in quest of game, through the whole winter, thus exposing their women and children to many privations and hardships, their numbers were constantly diminishing; but since they have provided houses for their women and children, where they can be warm, and have enough to eat the whole year, they are increasing like the white people. This remark respecting their increase, was intended to apply simply to those

families, that have for several years pursued agriculture. Mr. Hicks mentioned by name, several families of this class, each consisting of a large number of young and healthy children. He thinks their increase, since Col. Meigs found by a census their population to be 12,000, has been equal to the whole Arkansas emigration; and if those now wishing to remain in the land of their fathers, may be permitted to do so in quietness and peace, and may also be favoured with general instruction on the plan of the Board, there is reason to expect that their population will, at no very distant period, be sufficient to fill their whole country, with farmers, mechanics, &c. He says, our school gives universal satisfaction. They only wish it were in our power to take more children. If school-masters could be sent by the Board to teach children where they could live at home they would be well received. He also says, if this establishment can be so enlarged as to take more children, there will be no difficulty in bringing them from every part of the nation.

A full blooded Cherokee girl, was this day brought by her mother for the purpose of entering the school. We told the mother, by an interpreter, that the school was full, and we could take no more at present. She said one could make but little difference, and urged that we would receive her daughter; alledging, that she had brought her a great way, and very much wanted to have her instructed. We told her we had sent away some children, and it would give offence, if we should now take hers, as we had told the people we could admit no more at present, except a few that we had previously promised. With great quickness she caught at this, and said one of the missionaries had told her some time ago, that we would take her daughter whenever she would bring her. This was possibly an artifice; but whether true or false, as we could not contradict her assertion, it afforded us the means of obviating any charge of partiality, which might be

brought against us for admitting this child, after others had been refused, and we consented to receive her. The mother having got over this difficulty, was immediately tried with another; the child was unwilling to be left, and with the most bitter cries entreated her mother to take her back. The mother finding that words did not avail to quiet the child, brought her to submission by the rod, and then committing her to our care, departed.

Sabbath, 26.—A black man, servant of one of our Cherokee sisters, was baptized and received as a member and communicant in this church. Mr. Cam, of the Methodist connexion, who had come here on a visit, preached, and united with us in the holy ordinance of the supper. The members which have been added from among this people, consisting of five Cherokees, three Africans, one white man, were all present. The blessed Saviour made one in the midst of us, and we had a good day.

This evening our hearts were refreshed by the relation of one of our largest Cherokee girls. She had for some time past been very seriously impressed, and now ventured to state to us, that something more than a week ago, she experienced a great change in her views and feelings; and since that time had entertained a hope that the Lord had begun a good work in her soul. From a variety of circumstances, we think there is reason to hope that it was so. Time may enable us to judge with more certainty. This girl has ever been amiable in her deportment, and her talents are good. O that our gratitude may increase, as do the mercies of our God! But in this we are greatly deficient.

Several Cherokees came from a distance on Saturday, and kept Sabbath with us. We had much conversation with them by an interpreter. A discovery of the thick darkness that shrouded their minds, was enough to make the benevolent heart bleed. With apparent seriousness and sincerity, they expressed their notions as follows, viz:

That they had no expectations of any thing after death—that they seldom or never bestowed any thoughts on these things—that they were not conscious of having ever done, said, or thought any thing that was wrong or sinful; in short, they appeared as stupid, ignorant, and unconcerned as the beasts that perish; even destitute of that conscience which St Paul speaks of, as “accusing or excusing.” Nor did all we could say, though they gave us a patient hearing, and answered whenever a question was asked, appear to awaken any anxious inquiries on these momentous subjects. In respect to these persons, and some others with whom we have conversed, we might say in the language of the prophet, “Darkness has covered the earth, and gross darkness the people.” But it is not thus with all the natives around us. Some of them are considerably enlightened, and feel the importance of receiving further instruction. Darkness itself cannot be perceived without some light.

Sabbath, Aug. 9.—We feel ourselves under renewed and increasing obligations of gratitude to the Giver of all good, for the hopeful appearances among our children. Several of them appear seriously and solemnly impressed with divine truth, and we have hope that two or three of them have been recently born of the Spirit. It is no uncommon thing to hear these dear immortals, fervently pouring out their supplications to God, when they suppose no person to be in hearing; and often in their little circles prayer and praise are heard. This evening, one of the brethren passing by the house where the girls lodge, about 9 o'clock, heard them engaged in social prayer. Struck with the animated voice, and appropriate language of the speaker, he stopped; and on hearing further, supposed it to be one of the missionary sisters; and thought she had an unusual spirit of prayer, and fervent wrestlings with God. On entering the dwelling-house, he was as-

tonished to find all the sisters there, and immediately related what he had heard. It was from the mouth, or shall we say from the heart, of a Cherokee girl, about 14. She is one of the hopeful converts, and has lately returned with a younger sister, from a visit at their father's. They say, they do not like to be at home, because they have no prayers there. Being detained by rain a day or two, at their father's house, after they expected to return, the youngest became quite impatient, and told her sister, the day before they returned, that she intended to set out the next day if it did rain; and the next morning persuaded her father to suffer them to return, although the rain continued, and the distance is about twenty-five miles.

How would it rejoice the hearts of the pious patrons of this institution, to see these dear children, who but for their benefactions might never have heard the Gospel, now rejoicing in Christ Jesus, and esteeming it a privilege to leave father and mother to be with Christians.

Sabbath, 16—A mullatto girl, servant of a half breed Cherokee, was received to the church.

17.—A full blooded Cherokee, applying for admission to the school, was found able to spell correctly in words of 4 and 5 letters. He had been taught solely by black people, who had received instruction in our Sabbath School.

19—Col. McKinne, of Augusta, travelling westward, called and spent an hour in the school. He expressed great satisfaction in the appearance of the children; thought those who believe Indian reform impracticable, would change their opinion, were they to witness the change already wrought in these pupils, and manifested his good will by a donation of 50 dollars.

20.—Brother and sister Hall returned from an agreeable visit to our dear friends at Spring Place [the Moravian Missionary Station:] and, on their way home, had an interesting inter-

view with the chiefs and warriors. They paid great respect to brother Hall as a missionary; spoke highly of the school as beneficial to their station; and expressed many thanks to the good people, who were thus providing for the instruction of their people. One of them, who had been to Washington, and seen the President, said the President told him, the missionaries were good people, and they must treat them kindly. The Cherokee added with emphasis, "and we shall."

25.—One of our scholars, a late hopeful convert, who had been home with her sister on a visit, returned. The joy she manifested on getting back, evinced that she felt the Lord's people to be her people, and considered that she had returned to her kindred and friends. She left her sister to stay out the time assigned for her visit; but she could not be contented to stay longer where they had no prayers. She had seen a great many kind relatives and friends, but could find no happiness there. She wanted to get back where she could attend prayer-meetings, and hear and talk about good things. "Is not this a brand plucked out of the burning?"

Sept. 4.—We have had some trouble from one parent bringing a child, and the other taking it away, where the father and mother do not now live together. We have now three children, who were brought here by their father, (a half-breed of some education,) who have two mothers, and neither of them has for some time lived with the father. He has another wife, and they have other husbands. The mother of two of them came for the purpose of taking them from the school, and told us the mother of the other was coming for her's soon. The children were much grieved at the prospect of being taken from us; and we also were grieved on their account; for the mothers among this people, are considered as having a right to the children in preference to the father. One of the two, a girl about 13, we hope has found the Sav-

iour. As she wept, and asked what she should do, we told her to ask God to make her mother willing to let her and her brother stay. As soon as the idea was suggested, she appeared to receive comfort; went out, and no doubt complied with our advice. The next morning their mother said they might stay, she would only take the boy, who is about 3, for a few days on a visit.

28th.—This afternoon word was sent, that the little Osage captive was at a neighbour's, 4 miles distant, and would be sent to us the first opportunity. Father Hoyt immediately went after her.

On seeing the dear orphan, who appears to be four or five years old, he directed her to be told in Cherokee, (for she does not understand English,) that he would be her father. She fixed her eyes with great earnestness upon him, about half a minute; and then with a smile, reached him her bonnet, as a token that she accepted the offer, and would go with him. As he took her on the horse before him, she gave him some nuts, which she had in her hand, and leaned her head on his bosom, as if she had already found a father. She was very playful and talkative for a while, and then fell asleep, and slept most of the way to the mission-house. When first introduced to the family, she seemed a little surprised on seeing so many gather around her; but the children beginning to talk to her in a language she understood, her cheerfulness immediately returned, and she appeared to be quite at home. It is said she speaks the Cherokee language well, for one of her age, though it is but little more than a year since her captivity.

It was understood, when brother Cornelius was here, that if obtained, she should be called *Lydia Carter*, the name of the benevolent lady of Natchez, who contributed so liberally for her redemption. We call her by this name. Our feelings on the reception of this exiled orphan, may be more easily conceived than described. We feel ourselves bound, not only in duty, but by the feelings of our hearts, to train up her as an own child.

EVANGELICAL SOCIETY IN TROY.

Jan. 6, 1819—The Board of Managers of the Young Gentlemen's Education Society of the city of Troy exhibited their Annual Report, from which we make the following extracts:

Fifteen dollars, as will be seen by the acting Treasurer's report, were appropriated to the use of a young gentleman at the Theological Institution at Princeton: and the sum of forty-four dollars for the purchase of about six thousand tracts, of which nine hundred remain on hand; making the number of tracts gratuitously distributed by the society since its formation about twelve thousand.

Our tracts have been sent into the western parts of this state, into Washington, Warren, and Saratoga counties, into Vermont, and many have been scattered about the immediate vicinity in which we live. The Sunday schools in this city, having progressed sufficiently in the art of reading to do it without difficulty, we have gladly supplied the calls of the managers of those institutions for whatever tracts they found it useful to distribute.

The Managers next propose an alteration to the Constitution, for the purpose of confining the funds of the Society to the purchase and distribution of Religious Tracts exclusively: when, after commenting with much feeling on the indifference of its members to the concerns of the Society, and its benevolent designs, the Report proceeds—

It is but a common thing to *talk* one way and *do* another; but among Christians it is deplorable that this should be found. Actions result from feelings and principle. If then we are reduced to the misery of feeling no concern for ignorant immortals, and all our benevolence lies in profession, whilst our hands regard only ourselves, we dishonor our high vocation, and are become as "sounding brass and a tinkling symbol."

While the Board consider themselves bound to give this statement of facts, they nevertheless feel every encouragement, and are convinced from daily experience of the utility and importance of spreading religious instruction by means of tracts. We are

by no means the projectors of this honourable and greatly benevolent plan. We but join in the exertions hitherto made by the good of this and other countries, where Christian knowledge has been widely disseminated, and many souls invaluablely enlightened at an expense not to be thought of. That this is the happiest method ever resorted to for giving religious instruction to a wide spread and extensive population, is plain to the eye of common sense. That it has proved effectual to the salvation of multitudes is established by reports officially made and fully to be relied on.

We ourselves have the pleasure of presenting to you, and to every friend of morality, an instance, communicated to us by a friend to whom we have given tracts, that a *profane swearer*, of a most hardy and disgusting cast, has been brought to a solemn pause, and to heart-felt convictions, by the accidental perusal of "The Swearer's Prayer." It is unnecessary to estimate the value of this reform. It is superfluous to say that we are happily and richly, nay more than richly indemnified for what little we have expended in this sacred pursuit.

Every addition to the number of a nation's sober, intelligent and virtuous inhabitants, is an addition to the renown and strength of national character. Every addition to the number of redeemed souls is unspeakable gain and everlasting joy.

Another instance of awakening from reading a religious tract, has recently occurred in Pittstown. All we are at present informed is, that the subject is a lady; that her impressions bear sufficient evidence of sincerity, and that she has been led to seek her salvation diligently and with tears.—We shall take the first opportunity of communicating the name of the tract, and the other circumstances attending this interesting concern.

The tracts we are engaged to distribute are written for the lower and middle classes, in plain and familiar language. They often consist of a Shepherd's story, full of affecting sim-

plicity, with deductions favourable to Christianity and a virtuous life. They aim only at teaching the heart the ways of truth and godliness, and to make men contented and happy in the allotments of providence.

The extraordinary success with which they have been attended in all parts of the world, we do not fail to ascribe to the beneficent smile of Heaven. Yet the eloquence of these tracts is of a nature that deserves remark; and it is this eloquence as a means, which has so often irresistibly reached the hearts of men who read from curiosity, or who read to condemn. It is not from a learned and laboured dissertation, that we rise with our hearts bursting and overflowing; our intellectual faculties only are engaged and pleased. It is left to the plain, the sincere, the energetic narrator of a consistent and pathetic tale from real life, to awaken the sympathies of human nature, and to call forth the tender anxieties and feelings of learned and unlearned men. For man is still the same when nature pleads. This is what gives the speech of the Indian, Logan, a pathos and force to which our schools do not attain. This is what renders *Judah's* plea before Joseph, for his brethren, an admirable and inimitable production.

We hence take it upon us to say that no Christian, and no man possessing the common sensibilities of man, can rise from the perusal of the '*Dairyman's Daughter*,' or the '*Shepherd of Salisbury Plain*,' or numerous other religious tracts with which we are acquainted, without feeling himself instructed and interested.

We beg leave, therefore, earnestly to recommend to all persons, an occasional perusal of such religious tracts as come in their way; and we are particularly solicitous that Christians who distribute them, should carefully read what they put into the hands of others, as a solemn and instructive duty.

It is a mistaken notion mankind entertain, that the deeds of *Kings*, *Emperors*, and *great men*, and the

writings of learned doctors on abstruse and philosophic subjects are alone useful to a mind above the common stamp. These things least of all "come home to men's business and bosoms;" these things least of all prepare for useful life and the joys of Heaven. Those facts and writings benefit us most, which content us with our lot, which humble our hearts and stimulate us to the practice of the tender charities of life.

"The world does not require so much to be instructed as reminded;" and any thing that serves to make men thankful for their privileges, moral and peaceful in their manners, is of service to the community and the church.

With this view of the subject, we again submit the question of the utility of Tract Societies to your decision, and call upon you to persevere in ways of well-doing, as the only way to secure the approving voice of conscience, and the blessings of such as are ready to perish.

GEO. SELDEN, *Presl.*

SAMUEL S. CONANT, *Sec^y.*

From the New York Advertiser.

In pursuance of public notice in the newspapers, a large and highly respectable meeting of persons from the various religious societies in this city, was held last evening, at the Assembly Room in the City Hotel. The Hon. CADWALADER D. COLDEN, Mayor of the City, was unanimously chosen President, and the Hon. BROCKHOLST LIVINGSTON, one of the Judges of the Supreme Court of the United States, was unanimously chosen Secretary. The meeting was opened by a speech from the Rev. Mr. Milnor, who stated the object in view to be, to present a memorial to Congress, requesting that means may be adopted for the purpose of introducing among the Indians, within the territories of the U. S. the arts of civilization, the knowledge of letters, and the doctrines of the Christian religion. He was followed by Peter A. Jay, Esq. who with feeling and force, described the miserable condition of the Aborigines, the fatal effects produced by the vices of civilization, which they had imbibed from their white neighbours instead of its blessings which ought to have been communicated to them; and by conclusive arguments showed, that the country was loudly called upon by a regard to its honour, its interest, and its duty, to make a serious, united and energetic effort, to accomplish the great

object in view. He concluded by moving the adoption of a memorial which he presented for that purpose. The motion was seconded by the Rev. Dr. McCleod, and the propriety of its adoption urged, by a forcible address to the meeting on the importance of the subject.

Upon the question being taken, it was carried by an unanimous vote; and the President and Secretary were requested to sign, and transmit the memorial to both houses of Congress.

The proceedings of the meeting were highly interesting, and we venture to add, gratifying to the audience. The speeches of the gentlemen who addressed the assembly were impressive, pathetic and eloquent; and we cannot but indulge the hope, that as the attention of the benevolent and religious portion of the community is called, at the present time, by many important considerations to this subject, that the example that has been set here, will be extensively followed through the country; and that the consequences of an united effort of humanity in favour of the remainder of these original proprietors of the country which we inhabit, may be to rescue them from the midnight darkness of vice and barbarism, and to elevate them to the rank and dignity of civilized, moral, and religious beings, capable of rational enjoyment like ourselves, and like us also candidates for a future existence of happiness or misery.

THE POWER OF TRUTH.

The following narrative shewing the utility of Tracts, was presented to the London Tract Society by a minister of the Gospel.

In the month of September last, I had occasion to travel about sixty miles in a steam packet. In our course, we overtook a small vessel from Lynn, laden with grain. The captain made signal for coming aboard the packet: while rowing to us, the little cabin boy somehow slipped the rope, by which the boat was nearly upset; at which the captain was enraged, swore in the most shocking manner, and so dreadfully beat the poor boy, that I really was afraid he would have killed him. When he got on board the packet, our captain reproved him, saying, "How could you be so angry at the poor boy?" at which he poured forth such a volley of oaths, as quite shocked every passenger on board. I said nothing; but determined that, when his fury ceased, the opportunity should not pass. Presently after, I went up to him, and, presenting him with *THE SWEARER'S PRAYER*, I asked him if he would do me the favour to read it. He

ingenuously confessed, he could not read!—Not read, thought I, and the captain of a Ship!—"But," said he, pointing to another sailor, passenger in the packet, "here is a man who will read for me."—He took it, and began to read, and the poor fellow stood more like a criminal at the bar, receiving sentence from his judge, than any thing else; every now and then he cast his eyes, with a look of regret and self reproach at me, his reprover. I at length left them, busily, and I believe, on the part of the swearer, very painfully engaged. I went down to the cabin, where was a large party, a select group of which was playing at cards. With the design of diverting their attention, and furnishing a subject of useful conversation, I told them what had been done to the man whom they seemed to have execrated for his cruelty and profaneness. I showed them the Tract which had been given to him, on which they appeared astonished at its suitableness to his character: one of the party begged it of me, & read the title aloud, with mingled feelings of interest and astonishment. To a lady, who appeared to be mistress of the card party, and who was gay, accomplished, and intelligent, I presented No. 55, *Five Minutes Consideration*; to a gentleman, No. 66, *Sin no Trifle*; to another, No. 45, *The Warning Voice*; and to another lady, No. 63, *Serious Thoughts on Eternity*. Each of the party received one, which they held in their hand; and at every interval they read holding the Tract in one hand, and the cards in the other. In the minds of some, there evidently appeared a great conflict and embarrassment, till at length the Tracts proved victorious. They gave up their amusement, some them whispering, *The Tracts have spoiled the game!*

I went upon deck, and was instantly met by the poor condemned captain:—his guilt had been proved, and sentence pronounced; he came to me, with a slow pace, downcast look, and his hat off, and begged me to pardon him. I replied, "Yes, I forgive you; but do you think that God will forgive you?—Remember, it is his

name which you have blasphemed, his laws which you have violated, and his anger which you have incurred." He said, he hoped he should never swear again as long as he lived; he begged the Tract saying, "I have several sons at home, who can read, and I hope it will be a warning to them." The man who read the Tract to him then came, and said he never read such a book in his life; would I give him one? The captain of the steam boat came to me, and said, "I never saw a poor fellow so cut up in all my life—What have you done to him?—Have you any more of those books?" I had no more of *The Swearer's Prayer*, but presented him with No. 134, *Conversation in a Boat between Two Seamen*, with which he seemed greatly pleased, and expressed his thanks. I left a few in the cabin, for the passengers, and took my leave, hoping the day had not been spent in vain.

EDUCATION SOCIETY.

NEW AUXILIARIES.

ANDOVER THEOLOGICAL SEMINARY.

We are happy to hear that the Church in the Theological Seminary, Andover, considering the great demand for the increase of ministers, and the special duty of churches to take an active concern in this subject, have adopted the following measures, viz.

VOTED, 1. That this church consider itself a Society, Auxiliary to the "American Society for Educating Pious Youth for the Gospel Ministry."

2. That this Church will assume the responsibility of supporting one young man, designed for the ministry, according to the Constitution of the American Society; and that for this purpose we will pay into the Treasury of this Society, a sum not less than one hundred dollars annually.

3. That the avails of our sacramental collections be appropriated to the foregoing object.

4. That a collection be also made at the Monthly Concert, to be applied in the same manner.—*Boston Recorder.*

DONATIONS TO MR. HYDE.

It is with pleasure we acknowledge the receipt of \$5,26 cts from the Ladies' Cent Society in Southbury, and \$5 from the Rev. Daniel Kent, of Benson, Vt., contributed by a few individuals, for the relief of Mr. Hyde. And also, the very handsome donation of \$53, contributed by the Ladies of Newark, N. J., "for the benefit of Mr. Hyde, (says our correspondent) who is

performing missionary labours among the Seneca Indians. His narrative published in the Religious Intelligencer, created great interest here, and our pious females while they sympathized in his trials and sufferings, felt a desire to contribute their mite to relieve his wants." Such deeds of Christian benevolence, we hope, will do much to teach the untutored savages, who are to be ultimately the recipients of it, to admire and practice those heavenly precepts, which have refined and exalted the condition of our females so much above theirs; and which have influenced the pious Ladies in Newark and in other places, thus to imitate Heaven by relieving the wants of the wretched, and promoting the happiness of their fellow beings.

The Ladies of the Old South Church and Society in Boston, have presented their pastor, the Rev. Joshua Huntington, \$46 as a *new years gift*—40 of which is to constitute him a life member of the American Education Society, and the remainder as a donation to said Society.

A number of ladies of Rev. Dr. Worcester's and Rev. Brown Emerson's Societies in Salem, have presented their Pastors with \$40 each, to constitute them life-members of the same Society.

A number of Ladies of the 1st and 3d parishes in Beverly, have also presented their Pastors, the Rev. Abiel Abbott and Rev. David Oliphant, with \$40 each, for the same purpose.

If females in our towns and parishes, in general, would express their love to Christ and respect for their Spiritual Guides in this way, immense good would be done, and a rich reward would be rendered into their own bosoms.—*Boston Recorder.*

Ordination.

Jan. 13th, 1818—Ordained at Brattleborough, Vt. East Society, Rev. JONATHAN M'GEE, over the Congregational Church and Society in that place. Introductory prayer by Rev. Josiah W. Cannon, of Gill, Mass.; sermon by Rev. Samuel Taggart of Colerain; Mass. from 2d Cor. iv. 4.—consecrating prayer by Rev. Pliny Dickinson, of Walpole, N. H.; charge to the Pastor by Rev. James Tufts of Wardsborough; right hand of fellowship by Rev. Caleb Burge, of Brattleborough, West Society; concluding prayer by Rev. Timothy F. Rogers, of Barnardstown, Mass.

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By NATHAN WHITING,

NEW-HAVEN.

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